

THE FOVNDATION *of the Faythfull.*

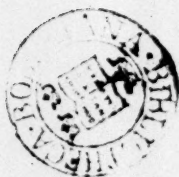
In a Sermon deliuered at Paules
Crosse the 17. of Ianuarie.
1610.

By SAMVEL GARDINER,
Doctor of Diuinitie.

2. Tim. 2. 19.
*The Foundation of the Lord remaineth sure, and
hath this scale; The Lord knoweth who are his:
And let every one that calleth upon the Name of
the Lord, depart from Iniquitie.*



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The Foundation of the Faythfull.

2. Tim. 2. 19.

The foundation of the Lord remayneth sure, and hath th's seale; The Lord knoweth who are his: And let every one that calleth upon the Name of the Lord, depart from Iniquitie.



HE estate of Mans life, chiefly of the Christians, holdeth comparison thoroughout with the Seafaring condition: So the writer to the *Hebrewes* in- Heb. 6. 19.

finuateth our Fayth, which is the hand that holdeth vp our head, while we are floating ouer the Sea of this world, being firnamed by him, *The Ancre of the Soule*. The World is this ebbing and flowing Sea, in the successiue surges thereof very much vnquiet: Mankind, while we heere liue, are the Saylers on this Sea, by sirtes, by sandes, by diuers dreadfull dangers.

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The Key-side or Shore, from whence we launch into the Maine, is our Birth into this world. The Port and Landing place to which we drue, is the Land of the living, the life that is to come. The whole Time spent from our Birth, to our Death, is our Seafaring season. Our Shipmaster, is our Saviour; who by his Word and Spirit, saueth the Church, which is his Shippe, from perill of drowning, leading it safely to the Hauen of happinesse.

Now, heere the Apostle would haue vs edifie our selues is this holy Fayth, and to build vpon this, as on a sure foundation; that howsoever wee finde our selues throwne(as it were) into the midst of this Sea, and that all the contrary Waues and Windes bende and bande themselves against vs; corporally by crosses, spiritually by our sinnes, by the feind, and the flesh, inflicted vpon vs, that we cannot miscarrie: But that we shall arrive happily at the Hauen of Heauen, aswell in respect of the Decree of God eternall, invariable: as in regard of Christ, the Master of the cordage and tackle; whom Windes and Waues are forced to obey, as the Seruant his Maister,

The summe and issue of these words, is this: That the state of our saluation is sure, as seated vpon the decree of God, a foundation

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dation which is sure : For our securitie, a double Scale is sette : 1. One in respect of God, with this Image & superscriptiō vpon it : *The Lord knoweth who are his.* 2. The other touching our selues, with this writing in the Ring & Circle of it : *Let every one that calleth vpon the name of Christ, depart, &c.*

The Foundation of the Lord remaineth sure. This *Metaphor*, set vpon the Forehead of the Text, is to haue application vnto the eternall counsaile of God touching our election, not by any opposite machination lyable to frustration. For it is of the nature of the foundation of an House, whose vppermost structure, and composition may be shaken; but the foundation standeth sure. Foundations of ordinary sort and condition layde by Mens hands, remaine sure a long season : Most sure therefore must that Foundation bee, whose builder and maker is God. Now such is the foundation of our Election, it is vpon the holy Hillcs, vpon the Hill of *Sion*, (which is Godshill,) which cannot be remooued, but standeth fast for euer. *Ephes. 2. 20.*
Wee are built vpon the Foundation of the Prophets & Apostles, Iesus Christ himselfe being the chiefe Corner-stone, In whom all the building coupled together, groweth vnto an holy Temple vnto the Lord.

The Schoole of *Rome* would teach vs o-

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therwise; Namely, That God his predestination is changeable; and that hee that is predestinated is contingently, or casually predestinated; that is, by hap-hazard, or chaunce-medly, as we may so say. A Proposition naturally begetting very strange conclusions, as, That hee that is ordained vnto life, may be damned: And that hee that is determined to Damnation, may be saued. Which is nothing else, but of a sure, to make an vn sure Foundation, & to turne it vpside downe. But wee haue not so learned Christ, but beleue as hee hath taught vs by the mouth of his Prophets euer since the World beganne, that hee whose name is once noted in Gods Booke, and set downe in the writings of the house of *Irael*, is written downe, neuer to be wiped out, and is seated vpon an euer enduring Foundation. This is the reason of this illation of our Sauour:

Maib. 24. 24.

If it were possible the very Elect should be decemed. This If, excluding all meanes of possibilitie of preiudicing the settled estate of the Elect. But the cause of this impossible matter of the seducement of the Elect, Totally and Finally layeth, in the course that God hath taken for them, of their continuance in the faith; for which cause else where hee saith, That a Kingdom is prepared for us, from the beginning of the

Math. 25. 34.

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the World: that wee might ascertaine our
selues, that when the time commeth, wee
shall be absolute owners and possessors
of that Kingdome. Hence is it, that hee
would haue vs shake off the feare, that
misfashioned Fancie feedeth on: *Fear* Luke. 12. 32.
not little Flocke for it is your Fathers pleasure to
give you the Kingdome. Wherefore it is, that
we heare of this ioy and gladnesse, that
the boanes which our sinnes haue bro-
ken, may reioyce: *Reioyce, because your*
Names are written in heauen. Wherefore Luke. 10. 20.
doth he tell vs, that our Names are writ-
ten downe by the Finger of Gods hand,
in *Magna Charta*, in the great Doomes-
day booke of heauen? truly to make vs
thoroughly perswaded, that wee shall one
day come to Heauen. But this, a luculent
instance for the nonce, this solemne and
serious asseueration of our Saviour; *All* Ioh. 6. 37.
that the Father giveth mee, (that is, by de-
cree of Predestination in his minde) *shall*
come to mee; (that is, by the steppes and
feete of Fayth,) *and him that cometh to*
me, I cast not away. They come to Christ,
who are given by Predestination by the
Father vnto Christ; which is the cause
they cannot become castawayes. Also,
of his Sheepe, (that is to meane of his
Elect) our Lord Iesus speaketh thus. *I* Ioh. 10. 28.
give vnto them eternall life, & they shall never

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perish, neither shall any plucke them out of mine
hands. The reason thereof followeth:
*My Father which gaue them mee, is greater
then all:* But he gaue them by predestina-
ting them. For then are all the Elect giuen
vnto Christ to be gouerned and preser-
ued, when God hath chosen vs in Christ
as in the head, to whom it necessarily
belongeth to saue the ioyntes of his body.
Sutable hereto is this his other saying;
*Those that thou gauest me, haue I kept, and
none of them is lost, but the childe of perdition.*
Where hee teacheth, that the Elect were
truely giuen him of his Father; so that
none of the Apostles, except *Iudas*, was
lost, because he was so preordinated to be
lost. Whosoever therefore are truely gi-
uen to Christ by the Father, they are in
such safe protection vnder Christ, as they
cannot perish; because they are Elect; that is,
giuen to Christ. Elsewhere fore-
telling vs, that one of the Colledge of
Apostles, should betray him, he presaceth
to the poynt in hand, in this wise: *I
speake not of you all: I know whom I haue cho-
sen: but it is that the Scripture might be ful-
filled; Hee that eateth bread with me, hath lift
up his heele against mee: Hee giueth the
cause, to Gods eternall Election, that none
of the Apostles was to admit such a pro-
digious sinne of prodicion; but onely*
Judas,

Ioh. 7. 12.

Ioh. 13. 18.

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Judas, as proposed to perdition. Thus ha-
ving heard Christ him selfe speaking for
vs, what need wee more witnesses? Yet Rom. 8.30.
wee please to heare what Saint *Paul* can
say for vs. In his golden Chaine twined
with his foure individuall linckes, the per-
son *Predestinated*, is proclaymed at the
Standard; therewithall, *Called, Iustified,*
Glorified. And hee is in his expostulatorie
Scrutinie, & Inquirie, after him that dare
stand out aduersarie to this his positieue
Diuinitie; *Who shall lay any thing to the charge*
of Gods Elect: It is God that Iustificeth, who
shall condemne? As if he should haue dis-
puted it thus: They are *Elected*; there-
fore can they not be *Condemned.* Yea
he prouoketh the proudest Enemie to the
field for the triall of this trueth, as *Afflicti-*
on, Tribulation, and all the vnited forces of
Temptations; telling vs, how these when
they haue done their worst, can neuer be
of power to raise our Foundation, and to
sunder vs from Christ. Lastly, he would
haue vs belecue this, as a sure word of
prophecie, that neither *Angels, Domi-*
nations, or *Powers,* future, nor present
thinges; altitudes or deapthes, nor any
thing else, from the Center to the Cir-
cumference, can vndoe this Foundation
of our eternall and infallible Election.
Destroy this Foundation, and all these
toweres

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- rowes of spirituall Stones layde here-
vpon, must needs come tumbling downe.
- Rom. 5. 1. *As this saying of Saint Paul, Being iustified by Faith, wee haue Peace towards God: Which peace of conscience towards God, we can not haue, so long as we hooouer (as the Rauens,) betweene Heauen and Earth, and are in perplexitie about our Election. As this other his ghostly Aphorisme, Faith maketh not ashamed, because the loue of*
- Rom. 5. 5. *God is shed abroad in our heartes by the holy Ghost, which is giuen vs; If fully, and finally, this loue may be lost of vs, whereby we are couered with shame and confusion as it were with a Cloake. As this his other*
- Rom. 8. 16. *peece of Lecture: The spirit of God witnesseth with our spirit, that we are the children of God: So be it that wee yeeld that the Spirit may be quite extinguished in vs. It is Saint*
1. Ioh. 2. 19. *Johns assertion, and the marke indeed of those of reprobate condition: They went from vs, but they were not of vs: for if they had been of vs, they should haue continued with vs: For it is flatte which Saint Paul sayth, The*
- Rom. 11. 29. *giftes and calling of God are without repentance; and so by course of consequence, he cannot repent that he hath predestinated vs. Thus doe our Popelinges fall before the Scriptures, as Dacon before the Arke; and the foundation of our Election standeth sure.*

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And now we will deale with them by dinte, and force of reason ; and thus dispute for the soliditie of this our Foundation.

1. First, *a posteriori*, Gods purpose to saue the Elect in this world, is absolutely constant : Therefore he so Calleth, Iustifieth, Regenerateth them, so qualifieth them with the Induments and Ornaments of his spirit, so governeth them, and giueth them the giift of perseuerance, as he neuer repenteth himselfe of these collated benefites, inasmuch as repentance cannot fall vpon him, as Scripture before taught vs. God followeth his chosen with an indiuiduall, vnwearisome, and eternall loue ; So sayeth God in *Jeremie* : *I haue loued thee with an euertlasting loue.* So sayeth Christ in *John* : *For as much as he loued his owne which were in the world, vnto the end he loued them.* But he willeth and worketh nothing now, which was not willed and determined by him from all eternitie : wherfore this foundation is of absolute stabilitie.

Jerem 31.3.

John. 13. 1.

2. *A priori*, we pleade thus ; Election is only in God, and not in man, in as much as Election was before the Creation, and so before man : *Wee were chosen* (saith the Apostle) *before the worlds foundation.* Again, if Election be a part of diuine Prouidence, and Prouidence is Gods : the Sequence

Ephes. 1. 4.

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quence is naturall, that Election must be in God, and no part thereof may cleave to mans thumbes. And hence also the deduction is as needfull, that it is eternall and immutable, as consisting in God onely; in whom all things are according to his nature, without variablenesse or shadow of change. Stood the Foundation of our Election vpon no surer ground then Man, it would soone be turned vp: For *Empus* changeth not oftner then Man. And what may Man doe simply by himselfe towards his owne saluation? He that is a reprobate, can lay to himselfe a sure Foundation wherevpon he may build his owne damnation; in as much as not beeing sufficiently supported by the hand of God, (God not beeing bounde vnto him thereunto) he simply can bring forth nothing but fruites vnto death, with willfullnesse enough; and so vndoe himselfe: But Election cannot so bee made sure of the part of the Elect, as by nature mutable, and as so continually and grievously sinfull: So, as so farre as it layeth in them, they quite strip themselues of the graces of God; and if doome should be denounced according to their deedes, there were no foundation made for them in Heauen. The effects of Election are in the persons themselues that are elected, as their vocation

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tion passive, and so their Iustification and regeneration in this sense; also faith, and the workes of faith, and at last their glorification in like manner. Wherefore these effects in vs that are of the Elect, admitte an alteration in respect of our selues: Wherevpon by nature, faith, and regeneration, may be lost of vs; and of righteous, we may become vnrighteous, and so fall from grace, and perish. But in regard of predestination, and diuine decree which is in God, & so immutable: it can not be, that these giiftes of God, and these effectes of Predestination should be quite without effect; and therefore hauing dependance on God, our saluation is most safe. Haue a view heereof in the course of the world, led by the hand of heauenly providence. For *Saculum Speculum*; The World is a Looking-glasse in this case: For how is it that it is so well ordered, so as the Heauens keepe their stations appointed the, the Sunne knoweth his vp-rising, and the Moone her going downe; the alternall entercourse of the day and the night is not to bee disturbed, and all things execute their offices in their natures, in their seuerall ranckes and classes, wherein they were first placed? It is because Prouidence that vsshereth the World, is not in the Creature, no not in the
the

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the hand of Man or of Angell; but in the sole power of the vnchaunging God, that holdeth the ball of the World in his hand; and so is vnchangeable. And hence is it that the execution of supreme prouidence in like sort, & all the effects thereof, hold on so set and settled a tenor, and haue so good successe. And heere followeth the assurance of predestination, as founded vpon the certaine foundation of Gods eternall counsaile: Wherefore well saith Saint *Augustine*, *Tu ioris criminis sitotum Deo demus*. It shall be safest for vs to hold all in Capite, and to giue all to God.

3. Our next reason is of this fashion. The decree of Election, as of Reprobation, is eternall; The Scriptures make this good: But whatsoeuer is eternall is inuariale, for wee call that Eternall, which is without either beginning or ending, and not subiect vnto changing.

4. Wee further vrge the present cause thus: Election is only in the will of God, and hath no copartner-ship with workes foreseene either good or euill, (as in some sort we will prooue towards the end:)

Now that which is independant of it selfe, & hath no other proceeding then from the will of God, can by no other by-meanes beside God, be dashed or made voyde. Now in God himselfe, there is nothing

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thing at oddes with his Will; whereby it commeth to passe, that the Will which is in God, which we tearme the absolute and the secret Will, is euermore the same.

5. Moreouer, we tender this argument vnto them; Election is not without foreknowledge: For God hath foreknowne such as shalbe saued: but Gods foreknowledge is vnerring, and so sure (as in the sequell of this text we shall shew) and so the state of our Election standeth sure.

6. I say further, (let them checke what is said, if they can) that so many & so maine are the meanes that are prepared and set out by God, for the common saluation of the Church, as they can not possibly passe the handes of God, but needes they must be saued.

7. Beside all this, Gods Will is a worke, as it is in *Psalmodie*, *Our God is in heauen; he hath done whatsoever it pleased him*. But it is his flatte Will, the Elect should be saued; it must therefore needes be so. *Psalm 115. 3.*

8. Adde hitherto, that he that transposeth his Will, is ledde therevnto, either out of the prospect to a better prouision, by a second wisdome; or out of the sense of his insufficiencie, for the execution of his primatiue intention: Wherefore there is no other shift, but when we can not what we would, we will what we can. But neither

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ther of these may be spoken of God; for being only wise, a better counsaile cannot be conceived, then was first from all eternitie considered of: And being omnipotent, his armes as *Sampsons*, are not to be manacled; but whatsoeuer he proiecteth hee perfourmeth.

9. Finallie, all thinges worke to the wicked to the worst, through their owne wickednesse, yea the good thinges of God, as his grace, and the graces of his holy Spirit; for Christ is to them *A Rocke of offence, and a stone to stumbe at, appointed for the ruine and fall of many.* The Gospell, is a *sauor of death, vnto death.* The long sufferance of God, that citeth them to repentance, through the iniurie they offer it, serueth to the enlargement of the hardenesse of their heartes; Their *Christian libertie*, is to them an occasion to liue licentiously.

The Supper of the Lord, their spirituall refection, becommeth their poyson. Wherefore, contrariwise, all things sort out for the best to the elect, as *Paul* saith; yea, their very sinnes themselues, as rightly *Augustine* sayth.

To graunt a mutabilitie in God, is to bring in these absurdities with a strong hand, that Gods will may be chaunged: his foreknowledge deceined: His illimited power restrained: His action hindred;
which

1. Pet. 2. 7.

Luk. 3. 3. 4.

2. Cor. 1. 16.

Rom. 2. 4.

Gal. 5. 13.

1. Cor. 11. 27.

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which to graunt, is to denie him to be God; for hee is a goodly God indeede, whose knowlede may be blemished with errour, his will, with variablenesse, his power, with weakenesse, his action, with frustration.

But what say wee all this while to our sinnes? do not these driue at the very foundation, and serue to vndermine it? truly, there is nothing that put so forcibly there-vnto as they; So that name these, and name al, according to this denuntiation of iudgement, *Who so euer haue sinned against mee,* ^{Exod. 32 33.} *I will put him out of my Booke:* But bee yee not dismaide: The hand of that Scripture, setteth the Axe only at the roote of presumptuous and malicious sinnes, continued to the death; such as is our obdurate rebellion against Christ, wrought in a very wilfulnesse & accompanied with a final impenitence. Our daily falles, enforced through the infirmitie of the Fayth in vs, as beeing but in *Herba, et non in Spica*; In the Grasse, and not in the Eare, in Inchoation & not in Perfection, will not doe the deede. I denie not that our sinnes deserue so much, and that they draw out the sword of Gods vengeance out of the scabberd of his patience, to strike vs both wayes, inwardly, and outwardly, as he dealt with *Daniell*: But withall, mindfull of his truth and goodnesse, and for the obedience sake of

B. his

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his sonne Christ, his decree of sauing vs, which is our Foundation, is sure on our side: for our sinnes are cancelled; that is, they are not to death imputed. He endueth vs with Fayth & Repentance, whereby we are raysed & set vpon our feete. The cause hereof is, for that as he hath chosen vs vnto life, so he hath withall ministred the meanes of Fayth, and Compunction, that bring vs vnto this life. Wherefore as we haue a feeling in our selues of Fayth, and conuersion; so of our assured Predestination vnto Glorie, let vs make no further question: For if our sinnes, into which by inuitable necessity of nature we were to fall, & God foresaw the same, were not able to make stoppage of the course of Gods purpose of predestinating vs to eternall life, in his sonne Iesus Christ, as a woorke of his free grace; surely after our his falles into them, this eternall, gracious, & stedfast election, can neuer be voided. By grace, our names had first enrolment in Gods register; So by grace they there stand still. I say further, because wee are separated to saluation; by Gods grace it is that we are kept from those sins of contumacie and impenitencie, for which the Reprobate, (which were neuer there written,) are said to haue the wipe-out of the Booke of life, when as what they are, by degrees they are manifested; that is to say,

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say, such as neuer had been enrolled; *Dauid* neuer despaired of his recouerie, for his adulterie and murther: Nor *Peter*, for his treble apostasie, which hereby appeareth, in that amidst all those stormes of temptations, they held fast the Fayth, the Ancere of the Soule, and called vpon the Lord.

Heere I would haue done with this Foundation, and haue buckled my selfe to the rest of the Building, but that there are objections of Scriptures against vs, that are needfull to bee answered.

1. As this from *Ezechiel*: *If the righteous turne away from his righteousness, and commit iniquitie: In the sinnes that he hath sinned, in them he shall die.* This supposall *If*, is true: but where is it simply sayd without an *If*, that the Righteous shall make this reuolt from his righteousness. *It*, is often in Scripture language, as to say, Not at all: As where it is sayd, *If a man shall keepe the Law, hee shall liue in his owne righteousness*: where this *If*, is as much as, that which is impossible: Suppositions doe not set downe any thing; if they doe, an other thing is aymed at, then is there supposed. God is at such deadly fewdewith sinne, as who so shall cherrish it in his breast, shall feele his vengeance follow him at the backe: wherefore it behooueth vs to continue in well doing; that beginning in the Spirit, wee end not in the

Ezech. 18. 14.

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Flesh. If we doe, as we haue sowed, we shall reape : Wee haue sowed Sinne, wee shall reape Iustice.

1 Cor. 11. 20.

2. An other is from that counsaile of Saint Paul, *Thou standest by faith: be not high minded, but feare.* Wee answer, there arrogancie, & supine securitie is inhibited, and an holy feare and reuerence enioyned vs. Those that are of the Foundation, can not be of this high minde and presumption, as to shake off all feare, and to become altogether carelesse, for so might the very Elect be reiected, to whom this *Camus* is directed.

1 Thel. 5. 19.

3. An other is from this warning of the same Apostle; *Quench not the Spirit.* I answer, that we find not the affirmative part, that the Spirit is quenched. I ycelde, that

2 Phel. 4. 30.

1. Gods graces may minish in a man : To which purpose, these dictates, and directions, are deliuered vs, *Quench not the Spirit. Grieve not the Spirit of God, by which ye are sealed to the day of redemption.*

Act. 20. 9.

1 Thel. 5. 8.

2. That the graces of God may be buried in a man, yea, for a time seeme dead, like a man in a traunce; as *Eutychus* was when hee fell from the third loft : Yet we may say of him, as Paul did of *Eutychus*. *Trouble not your selves, for his life is in him.* Whom we likewise hearten with this text out of *Isaiah*, *The vine is found in the cluster, and one saith, destroy it not, for a blessing is in it.* As also with this compari-

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rison of the same Prophet, *There is substance* Mai. 6. 13.
in the Elme, or in the Oake, when they cast their
leaves. In which plight, stood David in his
adultrie: Peter in his apostasie: Salomon in his
Idolatrie.

3 That a man after repentance, may haue
often relapse, yet shall rise againe; as Abra-
ham when hee twice lyed, as Ioseph when
he twice prophanely swore, as David
that fell often into adulteries, beside other
iniquities. If Man, that hath not a Mite of
mercie respected with God, must seauentie
times seauen forgieue his brother every day,
that trespasseth against him: how may we
faddome, & comprehend Gods mercies, &
in what boundes may we containe them?

4 That a man may sinne presumptuous-
ly, which is heynous and horrible; against
which David thus poureth forth his spirit
like water, before the Lord: *Keepe thy seruant* Psal. 19. 15.
from presumptuous finnes, lest they get the dero-
gation ouer mee; so shall I be undefiled, and innocent
from the great offence.

5 Finally, that a man may despaire of
Gods mercie, as David did, where he play- Psal. 77. 7.
neth it thus: *Is his Mercie cleane gone for euer,*
and is his Promise come utterly to an end, for euer-
more? And I sayd, this is my death. As Job Iob 6. 2 3. 5.
did, where he thus bewrayeth it: *Oh that*
my griefe were well weighed, and my miseries were a
layd together in the ballance: For it would be

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2. Cor. 2. 7.

now heavier then the Sand of the Sea; therefore my wordes are swallowed up: For the Arrows of the Almighty are in mee, the venome thereof did drinke up my spirit. And he further complaineth, that God is turned enimie, and writeth bitter thinges against him, and setteth him vp for a Butte to shoote at. As the incestuous Corinthian almost did; for he was drouping and stooping that way, but that Paul watched him, and charged the Corinthians concerning him; Comfort him, least he be swallowed up with ouermuch heauinesse. As Luther did for three yeares together after his conuersion, by his owne confession. And as some among vs, haue done a longer time: Yea, Despaire may sucke and soake the body, as much as any Sicknesse.

But the Spirit can not quite be extinct in the Elect: their Despaire shall be neither Totall, nor Finall: not Totall, because this Despaire shall not be from the whole heart: For Fayth in that exigent, shall couet against Despaire. Not Finall, because hee shall recover himselfe before the end of his life. In the meane while, it shalbe our partes, to cherish the sparkes of the Spirit in our heartes, and eschew such meanes, as are the quenchment thereof. But they reason but absurdly, who out of the endeavour that must be ours of preseruing of the Spirit, would conclude, the danger

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wee are in, of quite quenching it: For the meaning of the Apostle in that place, is onely this; That wee be not too indulgent to the Flesh, in the fight against the Spirit.

3 An other obiection is from the first to the Hebrewes: *It is impossible that they which were once lightened, and have tasted of the Heavenly gristles, &c. If they fall away, should be renewed againe by repentance.* whereunto wee put in this our double answer. 1. First, that there it is not saide, that such at any time fall away. 2. Secondly, that many Reprobates haue this illumination, but without sanctification, yet with some cheere and chaunge of affections, such as was in Saule, Iudas, Simon Magus and in those of the Parable, who receiued the seede of the worde with ioy, but suffred it not to roote; and that such fall for a fall due, it is both certaine, and necessarie: But this is nothing to the Elect, who after all their fallinges, haue againe their happie risings: Their faith being seconded with a Corroborating, and strengthening grace of perseuerance to the end. And this is that grace that Paul wished the Ephesians; *That they may be strengthened by his spirit in the inner-man.* And to the Colossians, *that they may be strengthened with all might, through his glorious power.* The grace which he felt in himselfe, where he sayeth, *I am able to doe all things through the helpe of Christ, that strengtheneth me.* Phil. 4.13.

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Psal. 103. 5.

Luk. 12. 31.

De concept.
et gratia.
cap. 2.

Ephes. 1. 4.
1. Thes. 1. 4.
2. Pet. 1. 1.

that God giueth all such as feare him, according to that the royall Prophet sayeth, *He shall make them strong, and lusty like an Eagle.* This grace is ours in a double respect. 1. Of the promise of God in *Jeremie*, *I will put my feare in their heartes, that they shall neuer depart from mee.* 2. Of the Prayer of Christ, *I haue prayed for thee, that thy fayth should not faile thee.* Hetherto maketh this sweete speech of *Augustine*, *Ipie eos facit in bono perseuerare, qui facit bonos.* He that maketh men good, maketh men to continue good; and hee alloweth not that loue that may be lost; wherefore hee sayeth, *Charitas que deserj potest, nunquam vera fuit.* That Charitie that may be casseered is but counterfaite.

4 Another Obiection is from the examples of such as haue departed from the Fayth, as the *Ephesians*, *The Salomians*, and dispersed *Iewes*, styled in holy Writings, *The elect and cho. en*, whereas many of them did afterward forsake their first Loue, and gaue vp their Fayth as it were in the plaine field. Heere to we answere, that there are two sortes of Iudgements touching mans estate this way. 1. The one is called *Iudicium Certumans*, the Iudgement of Certaintie; by which an vndoubted doome may be deliuered of any mans Election. But that is Gods royaltie, peculiar to himselfe, sette downe in his sacred, and secret booke of Counsailes;

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counsailes; man is not to meddle with it, no further then God hath reuealed to one man, an other mans estate. 2. The other is termed *Judicium Charitatis*. The Iudgement of Charitie; whereby wee proceede by the Lawe of Loue, esteeming of such as liue in the Church, and outwardly beare loue to the word of truth, to be in the Calender of the Chosen, vntill wee haue a better Schoolemaister then Nature, to informe vs the contrarie. Now in respect these *Ephesians*, *Thessalonians*, and *Iewes*, did beare these outward markes; the Apostle maketh the best construction of their doings, as Charitie would haue him. 2. Againc, they may be deemed to be thus denominated, a *maiorj parte*, of the greatest part, according to the common course of speech, wherby we call it an Heape of Corne, which standeth most vpon the Corne, though much confounded with colder, and with chaffe.

5 Another Obiection, is this admonition Saint John giueth: *Hold that which thou hast, that no man take thy Crowne*: whereby is meant (as some would haue it) *The Crowne of heauenly glory*: Whereto they inferre this *Prouiso* of the Apostle; *Let him that thinketh he standeth, take heed lest he fall*. We answer, that the Crowne there mentioned, is the Crowne of the Ministrie; which without lesse to our election, may be lost, and can
not

Reuel. 3. 11.

1. Cor. 10. 12.

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not be rightly taken for the Crowne of heauenly glorie. And what if it could, & we should graunt so much; there would be nothing gotten by it? For it is to be conceiued, that one of these two wayes, it is to be lost.

1. Either in respect of our selues. 2. Or of God. 1. In respect of our selues, wee easily yelde it, that wee may soone loose this Crowne from our heads: For we are fickle and feeble, & nothing else but a compound of corruption.

Now Death, and not the Diademe of Glorie, is the debt that is due to Sinne. 2. But in respect of God, who hath chosen vs; and of Christ, in whom wee are chosen, this Crowne can neuer be taken away from vs, in as much as the giftes and vocation of God, are without reuersion. Wherefore in both these respectes, wee haue warning in the Scriptures to looke to our standing, and to tread sure, least wee fall. And are taught herewithall, that the Elect stand sure in the Sanctuarie of the Lord, they are vnder the safe protection of Christ, and so can not perish.

6 The last Obiection I will deale with, is from such places of Scripture, as speake of Blotting out of the Booke of life: As that peece of Imprecation of *Dauids* against his Enemies: *Let them be wiped out of the Booke of the Liuing, and not be written among*

Rom. 11. 29.

Psal. 69. 29.

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mong the Righteous . As that asseueration
of the Spirit in the *Apocalips*: He that ouer- *Reuel. 3. 5.*
commeth, I will not put out his name out of
the Booke of Life . As those passionate
wishes of *Moses* & *Paul*, to be put out of the *Exod. 32. 32.*
writings of the house of *Israel*, for the sal- *Rom. 9. 3.*
uation of the people of God committed to
their charge . All which places conclude
nothing lesse, then that they make shew of
at the first sight, being not thoroughly vn-
derstood . *Dauids* enemies had neuer any
name in Gods booke, but only in the cour-
tious opinion of the Church. And therefore
it can not properly be sayd of them, that
they were spunged out : But in Scripture
phrase, they are taken so to be, when their
hypocrisie is discouered, and they are ma-
nifested what they are . So *Augustine* ex-
poundeth those wordes of the *Psalms* : *Let*
them be wiped out of the Booke of the Liuing;
that is, *Scripti non esse cognoscantur tam ab ipsis,*
quam ab a'ijs ; Let it appeare both to them-
selues and others, that they are not written
downe . They seeme to be written (sayth
the same Father) *Secundum presentem Iusti-*
tiam, et temporariam fidem, as they carry cre-
dite in the World, for their good carriage
of themselves in their outward actions, and
for their temporarie profession . Concern-
ing *Moses* his wish; some thereby would
meane the Booke of this present life, as if

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Moses should desire to dye for his People : As if he should haue saide, Eyther saue them, or slay mee. But this meaning is too light to suite with the grauitie of this his petition. For many Captaines and Valiaunts haue been founde, that haue been prodigall of their owne, for the safeguard of their Souldiers liues : And it is the commandement the Godly stande charged with, to giue their liues for their Brethren. Wherein *Moses* had had his matches euen among the Heathens, such as were *Phileas*, that were brethren, *Decius*, *Curtius*, *Thebans*, and such like, that made no spare of the effusion of their blood, for the benefite of their Countrie : Wherefore some giue these wordes to the Booke of the Couenant, as if he should haue sayd, Blot my Name out of thy Church-booke, and let it no more be in the number of those to whom thou hast made thy Promises of eternall life. Not that *Moses* desired directly to be damned for the peoples deliuerance, but onely to be excommunicate from the Church, that is heere on earth ; which is somewhat more then to die.

But some of better iudgement then the the former, are of the minde, that *Moses* looked higher then so ; namely to the Booke of eternall life ; as if he should thus say : Rather then thy whole people should perish, let

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let my name no more stand in thy Predestinatio-booke, in the number of those whom thou hast put apart to eternall life. And because this Exposition seemeth to breed, and to bring some absurdities with it (as that so great a man should make a motion of a thing impossible; his Predestination in the certificate of his owne knowledge beeing not to be altered; as also that hee should desire that which is vnlawfull, to be raced out of the Register of the Righteous: which is to change copie, and to turne enimie vnto God,) they put in this suriolynder, that the Prophet rauished in zeale of affections to the glory of God, and the good of the people, was somewhat beside himselfe, and spake he knew not what.

So likewise they consider of Saint *Pauls* vow, to be sundred from Christ, for his Brethren, his Kinsmen according to the flesh: And it is incident as wee know to these passionate affections, as heeding only that, vpon which their minde is bent, not to heed themselues. This is the verдите of very great men, whose authoritie wee are iustly to reuerence. But to vnbowell our thoughts in the case, howsoeuer we may yeeld them what they say concerning *Moses*, inasmuch as his parley with God, was extemporall, and familiar, and wee may note him of some rashnesse: That wee should

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Rom. 9. 1.

should marke out Saint *Paul* for such a man, and make him of this humour, is more I am perswaded, then that place will suffer. For *Paul* wrote it, and not worded it; his hand ledde the Penne, & the Spirit led his heart, as his solemne preamble into that matter witnesseth, in this forme of contestation, *I say the truth in Christ, and lye not, my conscience bearing me witnesse in the Holy-ghost.* This patheticall prouocation and appellation of the Apostle, is argument of perswasion sufficient vnto vs, that mature deliberation, and not precipitate affection wrought this resolution. And in that the Spirit suggested it, it cannot be excepted against.

Againe, we distinguish of the nature and manner of his vow, as there is a separation from the loue of Christ: And as there is a priuation of the fruites of his loue. That *Paul* did with the first to bid Christ adiew, and to be execrable for his Brethren, it is not, nay ought not to be supposed; For that flatly crosseth the conclusion of the Chapter before, touching his inseparable societie with Christ; and it checketh the principall cause of the very Vow it selfe; which was not so much his loue to his Brethren, as his loue to Christ; whose glorie hee thought in the repudiation of the people, should not be litle hazarded, as to whom appertained the Adoption, and the Glorie;

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Glorie; the Couenant, and the Law; the Worship of God, and Promises : and of whom came Christ according to the flesh. For hee saw what the World would gather vpon it, if God should roote out the *Israelites*, and plant the Nations : namely, that either God stood not to his Promise; or that *Iesus* was not that *Messiah* promised. This was that which pricked *Paul* in the quickest Vaine, and stabbed him at the Heart. Yet did his inwarde Bowels bleede in affections to his Brethren, condoleing their destruction. But Christ and his glory, put them to the vttermost straint that might be. Wherefore while hee is in this Feruour of loue, and his affections are thus flagrant towards Christ, it is not without reason to thinke that in compunction to his kinne, hee could wish to be cut off from the communion of Christ. But wee take it that wee are in the right, in expounding his Wish of the fruites of Christes loue, as the felicitie of the faythfull in the life eternall, of which he would be deprived, and determined to damnation, rather then his eyes should behold the expunction of his people out of the Couenant of Grace, to the great obloquie & reproach of Gods name, and of his sonne Christ Iesus. And this setteth well the spirit of that loue that he beareth towards Christ. And this is the Glosse
of

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of *Chrysostome*, on this text.

Neither doubt we at all, but that the same Spirit was with *Moses* his tongue, which was with *Pauls* Pen; that the one spake, the other wrote with aduise ment enough, the same cause, the extent of their loue to the glorie of God, and the indemnity of their People, working these affectionate wishes in them. Wherefore both these obiections of examples, receiue the same answer: As if *Moses* should haue saide in this maner. O be gracious vnto thy People, not only for their owne saluation sake, but for the glorie of thy name; or if thine hand must needs take hold on Iudgement, let their blood be vpon my head, and let mee goe downe vnto the damned. Neither doth this imprecation of his, strike at all at the Foundation of Gods vnchangeable decree of election, the same implying in it a tacite condition, if it were possible. But hee knew it, that it was absolutely impossible. As Christ when he did deprecate the remooueall of the Cuppe, which he knew before could not beremooued, *Father, if it be possible, let this Cuppe passe from mee*. The short summe therefore of *Moses* his suite is this, Rather blotte mee (if it may bee) out of thy Booke of life, then that thy People should be destroyed, and thy name blasphemed; all which maketh nothing to the purpose, to preoue

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prooue that those that are penned downe
in that Booke, may be afterward put out.
And thus much shall suffice for the forepart
of this Text. It followeth.

*And hath this Seale; The Lord knoweth
who are his.*

By an other fitte Metaphor, hee concludeth, the certaine saluation of the elect, alluding to the auntient custome of men, setting their Signets and sealing Rings, to that which they minde to ratifie. God signed the promises of temporall deliuerances, made vnto his people with his gracious seale. A Seale was set vpon *Noah*, and his Family, that the Deluge should not drowne them. *Sodome* was not sentenced to combustion, before *Loth*, and his Family, were marked out to an happie preservation. In the inflicted punishment vpon the first borne of *Egypt*, the asperision of the Blood of the Lambe vpon the Lintels and Dore-postes of the houses of the *Israelites*, was the Lords Broad seale and Charter, of their immunitie from the common slaughter. Whereas sixe Angels in *Ezekiel* were dispatched by *Ezech.* 9. God, against *Ierusalem*, for their destruction: An other Angell appparelled in white, (with an Incke-horne at his Girdle,) was *Legatus a Latere*, sent on this Legatine errant, to saue such, as should be sealed with the letter *Tau*, vpon their fore-heads, as their passport, and

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Apo. 7. 4. 8.

Psal. 45. 7.

Ioh. 6. 27.

1. Cor. 1. 21.

Ephes. 1. 13.

Ephes. 4. 30.

protection : Much more is our spirituall deliuerance assured vs, by signes and seales of it. There is no man elected vnto eternall life, but shal be sealed at the time appointed. And this is that sealing which is so often mentioned in the Scriptures ; as where in the Reuelation it is sayd, that a number without number, was sealed vnto the Lord. For like as the Father hath sealed Iesus Christ as he was Man, and Mediator with the holy Ghost aboue his fellowes, according to that which Christ saith of himselfe; *Him hath God the Father sealed* : So also the rest of his Children he hath sealed, & doth daily seale with Markes and Characters of their certaine Election, to deuide them from the outcastes of this present euill world. As where he sayth: *who hath sealed vs, and giuen vs the earnest of the spirit*. And in the latter to the Ephesians thus: *After that yee beleeued, ye were sealed with the holy spirit of promise*. And in the same Epistle thus: *Giuen me the holy Spirit of God, by whom yee are sealed vnto the day of Redemption*.

These Seales are the Meanes to serue the end sette downe by God. Predestination is not onely of the Ende, but also of the Meanes that make to that end. Now all of them, as well the Ende, as the meanes, are the Effektes thereof. Wherefore rightly sayth *Augustine* : *Predestinatio est preparatio bene-*

fi. totum

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sciorum Dei, quibus certissimè liberantur quicunq; liberantur : Predestination is a preparatiue of the graces of God, by which they are most assuredly saued, who are to be saued.

These Meanes, in some are more impotent, in some more eminent: in some more, in some lesse: Some haue but a litle Oyle in their Cruise: In some, their cuppe doe ouerflowe. Those meanes are our Vocation, Iustification, Sanctification, Repentaunce, new Obedience; without which, there is no entraunce to the Throne of Grace: But by these Groomes, wee may be brought into the Kinges Chamber.

Heere the two principall Seales and Meanes, are set out vnto vs: as *Fayth*, and *New obedience*: the naturall Branch that sprouteth from that roote, Fayth hath the preheminance insinuated in this Prescience and foreknowledge of God in these words: *The Lord knoweth who are his*. The other is more open in the wordes following.

*Let all that call vpon the name of the Lord,
depart from iniquitie.*

It is Fayth, that in a quicke apprehension swalloweth downe this Proposition; *The Lord knoweth who are his*. Knoweth, that is, Loueth those that are his; and so inferreth this Assumpt therevpon: and so loueth mee, that am one of his.

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- This Attribute of Knowledge, ascribed to God, is of two sortes. 1. *Absoluta*, Absolute; so stiled of the Schoole-men, inasmuch as all things simply, and absolutely from all eternitie are knowne vnto God. Of this the spirit speaketh thus: *Neither is there any creature which is not manifest in his sight: But all things are naked and open vnto his eyes.* And to this appertaineth this sentence of Psalmodie, *The Lord knoweth the thoughtes of men, that they are but vaine.* 2. The other is, *Specialis*, of more speciall propertie, as by which he not onely knoweth the Ele&ct, as he doth all other things; but also knoweth them for his owne, deuidenth them from others: alloweth, and loueth them aboue all others: For this word, *Knoweth*, when it is giuen to God speaking of the creature, very often in Scripture-language beareth such a meaning; as where *Dania* sayth, *The Lord knoweth the way of the righteous: but the way of the vngodly shall perish.* As where Christ sayth to the prating professors. *I know you not depart from mee, yee workers of iniquitie.* As where *Paul* sayth, *God hath not cast away his people, which hee knew before.* So doth *Thomas* take this word in his Scholie vpon the 8. Chapter to the Romans, *Quos presciuit scientia approbationis, hos et praedestinauit:* Those whom he
- Heb. 4. 13.
- Psal. 94. 17.
- Psal. 1. 6.
- Math. 7. 23.
- Rom. 11. 2.

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he foreknew, in his knowledge of approbation; them also he predestinated. And the same Schoole man, is in the minde, that Gods effectuall will of conferring grace, is included in this his knowledge of approbation. Thus *Hugo de Sancto victore*, in his notes vpon the Epistle to the *Romanes*: And *Ioachim*, vpon the *Reuelation*, doe vnderstand this worde. *Augustine*, sometimes doth not doubt, to take the Knowledge of God, for Gods Predestination, and to confounde them togeather; grounding his Iudgement vpon the Apostles assertion: *God hath not cast away his People, which he knew before.* And such are by his reckning, *Fili in praesentia*, Sonnes in Gods foreknowledge, *Qui in memoriali patris sui inconcussa stabilitate conscripti sunt*; Who are written downe in Gods rowles of remembrances, not to be rased out. So *Cyrill* singeth vs the same songe, where he sayth: *Christ knoweth his Sheepe, electing and foreseeing them vnto eternall life, (as the Apostle telleth vs:)* God hath not cast away his people, which hee knew before: for as the Lord, such as he reprobateth, is sayd not to know; as where he sayth to the foolish *Attydes*, that had not Oyle for their Lightes, I know you not: so such as hee predestinateth, and preordinateth vnto life, hee

August. de
persouer.
Sanct. lib. 2.
c. 18.

Aug. de cor.
rept. et gra.
c. 9.

Cyrill expos.
in Ioh. 7. c. 6.

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as rightly sayd to know them.

Now this is the true Fayth which ought to be in vs, to be throughly perswaded, that wee are in the rancke and classie of Gods children, adopted in Christ Iesu, and so to be in the fatherly fauour of God; and that so our saluation is sealed vp in a Bagge.

Without this Fayth, we cannot be grafted into Christ. But this Fayth sufficeth vs, though not perfect, so it be true, though but small as a Graine of Musterd-seed, tender like a new borne Babe. In the Babe there can not be the action of Fayth, which is the knowledge of Christ, and confidence in him; yet is the Spirit and virtue thereof in it, which in time will shew it selfe. And this the Scriptures would haue vs beleue, in all such places as shew vs, that wee are saued by Fayth; and that without Fayth, it is impossible that we should please God; yet withall, the perfecter our Fayth is, the greater is the power of it: and therefore we must endeavour all we may, to encrease our Fayth. And albeit wee receiue in this life, not the Tithe; but the first Fruites of Gods Spirit, and but the earnest thereof: (the first Fruites being but a Sheafe, in comparison of the whole Cornelande: and the Earnest being as it were but a Pennie, for the payment of Poundes,) yet this Sheafe, this Pennie, serueth the turne to incorpo-
rate

H.b.ii.6.

Rom.8.23.
2-Cor.1.22.

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rate vs into Christ. As the eye of an *Israelite* serving him but to looke vp to the Brasen Serpent, auayled to cure the sting of the fierie Serpent; so the pur-blind eye of our *John. 3.* Fayth, if it can but turne vp the Ball towards Christ lifted vp vnto the Crosse, it will be enough to cure the deadly wound, the old Serpent hath giuen vs. The Palsie shaking hand of a poore *Lazar*, may serue to receiue the deuotion of a Passenger, as well as the best, though the other can hold it fastest. Though the Bonie partes in mans body be the strongest; yet there is as much life in the weake Fleth, as in them. The weakest Ioynt of the body (so it be liuing) is as liuing as the rest. So this is the ordinance of Diuine providence in the body of the Church, that euery one of the Elect, the members thereof, should haue so much Fayth measured out vnto them, as might suffice to their saluation. As hee that gathered much Manna had not the more: and as hee that gathered lesse, had not lesse, but had enough as well as the other; so it is with Fayth, the food of the Soule: hee that hath the least, hath enough to saue his Soule in the day of the Lord, as well as hee that hath the greatest measure thereof.

Thus Fayth is the Seale of our Predestination vnto life, in as much as none are capable thereof, but the sealed sort: wherefore
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Tit. 1. 1.

Act. 13. 48.

2. Cor. 1. 14.

Cum alibi,
tum in libro
de bono
perseuerat.

it is stiled, *The Fayth of the elect*. Wherefore *Luke* speaking of the *Gentiles* who had been *Pauls* auditors, sayth: *As many as were ordained unto life, beleueed*. In this respect, *Paul* entitleth *Fayth*, *The earnest of our adoption and inheritance*. Men simply naturall, perceiue not the things that are of *God*; and so can not spanne or comprehend the *Fayth*. To this, giue all the *Fathers* consent, that *Fayth* is the effect of *Predestination*. So *Augustine*, auoweth against the *Pelagians* in sundrie places.

Now whereas others are sayd to beleue as the *Deuils*, *They beleue and tremble*: as the temporizers of these dayes; it is so abusiuely and improperly sayd of them. It is as *Augustine* sayth: *Alij cogitant, p̄y credunt*, *The Godly beleue*; others doe but thinke: *The Fayth* is not in them, but a kinde of *Fancie* onely.

This *Fayth* is a harder matter then the *Schoole of Rome* conceiueth, who recke no more of it, then of an ordinarie gift of *God*; of a certaine light of the minde, by which one assenteth to the word of *God*; (as *Canisius* hath ex-cogitated: then of an actio of the vnderstanding, as the *Rhemistes* would haue it: to be onely occupied in generalities, and neuer to descende to application in particular, as *Andradus* dreameth. For such a *Fayth*, the verie *Reprobates* may be owners of: for their mindes

Canis. op. ca.
pa. Rhem. test
in 2. Cor. 13. 5.

Heb. 6. 1.
1. Luk. 8. 13.
1. Tim. 2. 19.

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mindes may be illuminated in the knowledge of the trueth; and they may be thoroughly perswaded of it. And therefore they haue this action of vnderstanding. And this is the generall Fayth that taketh vp thinges in grosse; which the Deuilles themselues haue.

Wee teach and prooue, that Fayth consisteth in a facultie of apprehending and applying Christ: that to *Beleeue*, *Apprehend*, and to *Receiue* Christ, are all one. Thus Saint *John* compoundeth and confoundeth them, *Iohn.1.12.* where he sayth; *As many as receiued him, to them he gaue power to be the Sonnes of God, euen to them that beleeue in his Name.* Thus is Faith an application of Christ in speciall to it selfe: as a poore man when an almes is giuen him, he doth put forth his hand and draw it in againe vnto himselfe, and maketh the almes his owne. This is the reason of the Metaphor of *Putting on of Christ*, taken vp by the Apostle, where hee entreateth of the nature of Fayth. But Christ is onely Put on by way of application in particular, of his righteousness laide to our heartes, as the Garment is applyed vnto the backe, when it is put vpon it. Hitherto hath reference the manducation and potation of Christ, which is by Fayth. Now the meate and drinke that wee take downe to doe vs good, must be tasted, minced by the
Teth,

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Teeth, conueyed into the Stomacke, digested, and after all these, be particularly applied to their seuerall partes that are to be nourished by them.

Ephes. 3. 17.

Hence it is that Saint *Paul* prayeth for the *Ephesians*, That *Christ* may dwell in their heartes by faith: Which can not be without the apprehension of him. He therefore may properly be sayd to beleue, that can distinctly and truely say of himselfe, that he is throughly perswaded in his conscience, that he is reconciled vnto God for all his sinnes, and is accepted vnto eternall life in him. Thus *Paul* teacheth both by practise and precept: as where hauing first set

Gal. 2. 16.

downe the generall Proposition: *A man is not iustified by the workes of the Law; but by Faith in Christ Iesu*: Hee immediatly inferreth the Application of it to himselfe in particular: *Wee haue beleueed in Iesu Christ, that wee might be iustified by the Faith of Christ*. And beneath in the 20. verse more specially he maketh vse thereof, thus vnto himselfe: *I liue by faith in the Sonne of God, who hath loued mee, and giuen himselfe for mee*. Neyther doth *Paule* take this as his prerogatiue, or peculiar, aboue others; but only setteth out himselfe for an example vnto vs, that wee should so instruct and comfort our selues: Wherefore ~~else~~ where he sayeth, *For this cause, was I re- ceined vnto mercie, that Iesus Christ should first shew*

1. Tim. 1. 16.

of the Faythfull.

shew on mee, all long suffering, vnto the ensample of them, which shall in time to come beleue in him, vnto eternall life. And how this is incident to all beleeuers, in an other place he telleth vs, where hauing thus said, cōcerning himselfe.

I Iudge all thinges but downe, that I might win Christ, and might be found in him, not hauing mine owne righteousnesse, which is of the Lawe, but that which is through the faith of Christ, euen the righteousnes which is of God through faith: He teacheth vs, that this is direction for vs, and the inherent condition of Fayth; *Let as many as be perfect, be thus minded.* Psal. 3. 8.

Thus Fayth liueih not in suspense betwixt Hope and Feare, as the Crow that flyeth betweene Heauen and Earth; but nestleth herselfe in the Woundes of Christ, as Doves in the cliftes and holes of Rockes. By this, *Wee stand*, sayth Saint Paul; nay, by this, *Wee liue*, sayth the Prophet *Abacuc*. *Fayth is the Spirit and Soule of the New-man.* 1. Cor. 1. Wee haue the name that we liue: but indeed we are dead towardes God, if wee belecue not; *If Peradventure*, are not wordes that proceed from the mouth of Fayth, but it is the pronuntiation of *Babylon*; as it is thus written: *Bring Balme for her Sore, If she may be healed.* Abac. 2. *Peradventure*, is a Plaister to be set on the Sore and side of *Simon Magus*, whom Ierom. 5. 8.

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Act. 3. 22.

whom *Simon Peter* summoning to repentance, saith: *Pray to God, that if it be possible, the thoughtes of thine heart may be forgiven thee.* Wherefore make wee not our case, like the case of the Elephant, who lyeth downe, and cannot rise againe: Let vs not so farre bend the Bowe, as to breake it: But in the cause of Faith, let vs take vp *Peters Text*: *Master, it is good for vs to be heere.* Let vs taste of the Tree of Life, and our eyes shall bee opened. Let vs sprinkle our heartes, with the blood of the Lambe, and the destructive Angell shall not hurt vs: Let vs say with the Spouse, in the *Canticles*: *I have found him, whom my Soule loveth, I will hold him fast, and will not let him goe.* The forgiuenes of our sins, is an Article of our Christian faith; so that hee that beleeueth it not, is not a Christian.

Cantic. 3. 4.

This Faith is required of vs, through our whole life, but cheifely, about the time of our death; (when our Wealth, and Welwillers, our Senses and Sensualities, and all outward sollaces, and succours forsake vs.) For then Faith enforceth vs, to goe out of our selues, and to runne to the mercie of God, as to our Cittie of refuge; Then is Faith the hande of the Soule, by which wee draw in Christ to our selues, with all his Benefites. Then is Faith the mouth of the heart, by which wee feede on Christ, as on a re
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tue

of the Faithfull.

tiue, eating his Body, and drinking his Blood, vnto eternall life. Then is Faith the Foote of the minde, which enableth vs to walke with God, the meanes whereby wee are familiar with him. Then is Faith the Eare, by which wee heare God speaking to vs, out of the word. Then is Faith, the Tongue of the Soule, by which wee talke with God, and inuocate his most holy and reuerende name. Wherefore *Luther* was wont to say, That men become best Christians, when they are at Deaths doore. When *Dauid* sawe nothing but present death before his eyes, the People determining with *1. Sam. 30. 6.* themselues to stone him; his *Quiescens est*, that he immediately tooke out, was in the Lord his God. And the vse that he made to himselfe, of the Promises of God, was the argument of his Ioye, and the lifter vp of his head, in the time of trouble; where he sayth: *Psalm. 119. 49.*
Remember the promise made to thy Seruant,
wherein thou hast caused mee to put my trust: It
is my comfort in my trouble, for thy promise quick-
ned mee. As else where, where he sayeth, *My* *Psalm. 73. 25.*
Flesh, and my heart faileth: But God is the strength
of my heart, & my portion for euer. The *Israelites*, *Ioh. 3. 14.*
when they had beene stroken by fire Serpents in the Wildernesse, and their wounds were deadly; they cast vp their eyes to the Brazen Serpent, (as God would haue them,) and they were forthwith healed. So when
the

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the fiery Dart of death, striketh vs at the very heart, fixe wee the eyes of our sayth vpon Christ, lifted vp vpon the Crosse, and so by the Path-way, and Region of death, wee shall haue the through passage, and entry, vnto eternall life.

All this while I deny not, but that this sayth in the best of the bunch, skirmisheth with doubtes. Hee that neuer doubted of his election, neuer yet beleeued it. As he that is in health, feeleth many grudgings, and motions vnto sicknesse; which he should neuer feele, were hee not sound. So the true beleeuer feeleth many quaimes, which he should not haue had, had he not beleued: For in Man, there is a double estate, as he is compounded of Nature, and Grace. By the first, (that is Nature,) hee and his flesh; (as Man and Wife,) maketh but one Boody, wherfore the one consenteth, and is accessary to the other. When the flesh sinneth, man also sinneth, that consisteth of Flesh: yea when the Flesh perisheth, the Man perisheth; as a louing couple, they liue and die togeather. By the second, albeit his Flesh be about him, yet hee and his Flesh haue made a diuorce.

Rom. 7. 5.

Rom. 7. 17.

Rom. 8. 1.

This Diuorce is made, when a man be-
ginneth to displease himselfe, and to hate
the Flesh, and the filthy fruites thereof.
Now vpon this Diuorce, they are no more
one,

of the Faithfull.

one, but twaine; and are so denided, as the one hath nothing to doe with the other. In this case, although the Flesh bringeth forth sinne, and perisheth: yet the Christian is not in the state of damnation. Therefore howsoever the Flesh fathereth doubtcs, recount with thy selfe this Diuorce, and that thou art now wedded vnto Christ; and so disclaime thy sinnes, as none of thine, basely begotten, and bastardly brattes. Say I doubt; but I detest my doubtinges, I am no cause of them: But my Flesh is the occasion, which shall perish, when as my Soule shalbe saued by Iesus Christ. In the meane while, cure this Disease of thy doubtinges, with these preseruaues, I prescribe thee.

1 That it is Gods positue, and expresse precept, thou shouldest beleue in Christ: His Precept runneth thus. *This is his commaundement, that wee beleue in the Name of his sonne Iesus Christ:* Thou darest not breake the eight Commaundement of the morall Law, *Thou shalt not steale.* And why art thou so bould as to breake this, this being as forcible a binder as the other? 1. Ioh. 3. 23.

2 That God his promises of saluation in Christ, are indefinite, and generall, excluding none. Let one of them, heere stand in the roome of manie. *So God loued the world,* Ioh. 3. *that he gaue his only begotten Sonne; that*

who

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*whosoever beleueth in him, should not per-
ish, but haue euermlasting life.* When the
Prince sealeth his generall pardon for all
Felons; euery man taketh the benefite of it,
though he bee not set downe by his name in
it: But God hath gone further with thee thē
so; he hath particularly signed thee thy
Pardon. 1. First, in the Seale of Baptisme.
2. Secondly, by that of the Supper of the
Lord, wherfore stand fast in the faith which
thou hast made, and doubt no farther of it.

Rom. 4.18.

3 That Distrust and Despaire, displeaseth
God almost as much as any other sinne; for
thereby thou art no longer the Childe of
Abraham, *To hope against hope*, as thou
oughtest. Thou robbest God of his Glory,
in asmuch as thou makest his infinite Mer-
cie, an vnderling to thy sinnes. Thou ma-
kest God a lyer, who hath plighted this
promise to thee of forgiuenesse of sinnes:
Nay, thou doest iustifie Sathan before
God; for God hath sayd it, sworne it, sea-
led it with the redde precious blood of
Christ: and yet wee rather beleue the
suggestion of Sathan, that the Iustice of
God is not to be appeased. This Des-
paire is a maladie immedicable: for there-
by wee doe as the wilfull diseased man,
who when as the Chyrurgian would heale
his soare, hee thrusteth his Nayles againe
into it, and setteth it backward.

But

of the Faythfull.

But all this while, how should a man know that hee is thus Sealed, and hath this indeleble character of Fayth stamped on his Soule? For many a mans Fayth is but fayned, and formed to the times. And such do but beguile themselves, while they stand in opinion they doe belecue, and belecue not at all.

I answered, that such resemble them, that dreame that they are Princes and great States, and awake starke Beggars. Such as truly belecue, doe know they belecue, euen as hee that hath a Jewell in his hand, knoweth that he hath it. For if a man that beleueth an other man on his word, doth know that he beleueth him: how much more shall hee, whose heart is inspired with true Fayth, by the worke of the holy Ghost, to beleue the Gospell, know that hee beleueth it? If a man might not know whether hee hath this true Fayth or noe; how is it that the Apostle perswadeth vs thus: *Prooue your selues whether yee be in the Fayth:* 2. Cor. 13. 5. thereby insinuating, that it is to be discerned, prooued, and knowne, whether we do belecue? So that as hee that vnderstandeth, knoweth that he vnderstandeth: So he that beleueth, knoweth that hee beleueth. Wherefore Saint Paul thus speaketh of himselfe: *I know whom I haue beleened.* A poynt which Saint Iohn thus concludeth, 1. Ioh. 3. 24.
D. saying,

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1. Joh. 3. 24. saying : *Hereby wee know, that he abideth in vs : euen by that spirit, which he hath giuen vs.* Augustine is plentifull in this cause: I will charge you, but with two or three of his worthy sayings : *Quisq; videt fidem esse in corde suo si credat : si non videt eam deesse.* Every one perceiueth that hee hath fayth in his heart, if he beleeueth : If not, he findeth that he is without it. Againe, where he sayeth : *Credens videt propriam suam fidem, per quam respondet se credere sine dubitatione.* The beleeuers feeleth his owne Faith, by which he beleueth without doubtinges. In an other place, thus : *Qui diligit Fratrem suum, magis scit dilectionem per quam diligit, quam Fratrem quem diligit.* Hee that looueth his Brother, knoweth the loue, wherewith he loueth him; Better then he knoweth his Brother whom hee loueth. This, and such like effects of Gods Predestination, are not simply effects, but such effects thereof, as they also may be saide to be Seales of it. For God to vsward, is like to the Sunne. The Sunne when it shineth on vs (and in a manner looketh vs on the face,) printeth in such sort, the Image of his light in our eyes; as wee also are made partakers of the same light, and are enabled to looke vpon the Sunne,

of the Faithfull.

Sunne, & the light thereof. For the beames of the Sunne, striking vpon vs, haue a repercussion and reflexe towards the Sunne: So the Lord, the Sonne of Righteousnesse, looketh vpon vs, and knoweth vs to be his: And then the Elect being made partakers of his Light and Knowledge; hee maketh vs likewise to know him. Heere to serue these words of our Sauiour: *I know my sheepe.* Iohn. 10. 14. Inferring therevpon in the next place, *And I am knowne of mine*: So the first, is the cause of the latter; and the latter, alwayes followeth the former: as if he should haue sayd. While I acknowledge them for mine, I make them to haue my light & knowledge, to acknowledge mee their Shepherde. Both these, are put together by Saint Paul, Gal. 4. 21 where hee sayth; *Seeing ye know God, or rather are knowne of God.* Where hee teacheth, that therefore because God knew the *Galatians*, who first acknowledged them, for his: hee consequently imparted this his owne Wisedome to them, and brought them to that passe, to acknowledge the true God to be their God.

The like may be sayd of the Loue of God, wherewith he loued vs in Christ to eternall life, before the groundworke of the World was laide. God in louing vs, hath left an impression and obliuation of his loue in our heartes, by which wee returne,

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Joh. 4. 19.

and retorte this loue, and loue him againe;
and as it were by the reflexion of these
Sun-beames, striking into our heartes, are
prouoked to loue him. For Gods loue to-
wardes vs, beeing by nature eternall, bring-
eth soorth at his full appoynted time, a cer-
taine loue in vs, seruing to the eternitie of
his glorie. Hence it is that Saint *John* sayth :
Not that we loued him, but that he first loued vs.
As if hee should thus say ; By setting the
Seale of his Loue vpon our heartes, hee ef-
fecteth thus much, that wee in the rereward
should loue him as a Father : Wherefore
by the soliditie of that loue, by which wee
haue a feeling that wee loue God, wee are
made to know how large the dimensions
of that loue of God are, by which from all
eternitie in Christ, hee hath embraced vs.
Now what is this loue else, but Predestina-
tion ? So our Election, by which we are put
apart in Christ from the residue of the
World, setteth a kind of Image of God him-
selfe vpon vs : that is, it begetteth an other
Election, by which wee renounce all other
Gods, and know no other else but the true
God, to be adored and worshipped ; and
not onely as wee gather the cause from the
effect, but as wee draw a Picture from the
president ; and as from the forme of the
Seale in the Waxe, we easily conceiue what
is the Image of the Seale it selfe.

And

of the Faythfull.

And thus much of this first Seale, which respecteth God, in these wordes; *The Lord knoweth who are his.*

The other Seale followeth, which concerneth our selues, in the sequell, thus.

Let euery one that calleth vpon the Name of the Lord, depart from iniquitie.

To Fayth, the proper indument of the Elect, a speciall Seale of Election, Good workes an other Seale thereof, is immediately adioyned. Good workes can neuer be sundred from Fayth, as Scriptures and Fathers teach, and our Church belecue. The Apostle speaking of such, who making great wordes of Christ, but denie him in their workes, sayth; *They professe they know* Tit. 1. 16. *God; but by workes they denie him, and are abominable, and disobedient; and to euery good worke reprobate:* Where, to denie God, is to denie the Fayth. In an other place hee sayth, *If there be any that prouideth not* 1. Tim. 5. 8. *for his owne, and namely for them of his household, he hath denied the Fayth:* Now hee that denieth the Fayth, can not haue Fayth. Also, Saint Iohn sayth; *Hee that sayth, I know* 1. Ioh. 2. 4. *him, and keepeth not his commandementes, is a lyar:* Where hee concludeth that to be a lying and a false Fayth, which hath not ioynt commerce with the performauce of his preceptes: but a counterfayt Fayth, is no Fayth at all: Therefore they goe both hand

of the Faythfull.

Iam. 2.

Orig. in Ezech.
Hom. 9.

In epist. ad
Rom. 1. 8. & 10.

Cyprian.

Amb. lib. 6.
Epist. 36.

Aug. in Ioh.
scilicet 61.

in hand together; Fayth & Good workes, and will not part company. Fayth without Good workes, is dead: It is Saint Iames his theoreme, and case diuinitie. But dead Fayth, is no more Fayth, then a dead Man, is a Man: The Fathers with one consent,

teach the same. Origen sayeth: *Male credit quicumq; peccat.* Hee that is a sinner, is but a simple beleeuer. In his Scholie vpon the

Romans, hee prooueth the same thus: *Omnis qui credit in eum non erubescit: erubescit autem omnis qui peccat: ergo qui adhuc rubore peccati incurrit, credere non videtur.*

Euery one that beleeueth in him, is not ashamed: but euery one that sinneth, is ashamed: therefore, hee that falleth into the shame of sinne, seemeth as yet not to beleeue.

Cyprian singeth the same song, where he saith: *Quomodo dixit se credere in Christum, qui non facit quod Christus facere precepit?* How doth hee say that hee beleueth in Christ, who doth not that which Christ hath commaunded him?

Ambrose is as peremptorie in the Point, where he saith; *Vbi quis cepit luxuriari, incipit deniare a vera fide;* Hee that swaggereth, swarueth from the Fayth.

Augustine hereunto performeth testimonie in sundry places; as where hee sayth, *Qui fidem habet sine spe*

et

of the Faythfull.

et dilectione, Christum esse credit, non in Christum credit; Whosoever hath Fayth, without Hope and Loue, beleueth that Christ is; but hee beleueth not in Christ. Againe where he sayth : *Inseparabilis est bona vita a fide quæ per dilectionem operatur: immo uerò ipsa est bona vita :* Good life is not to be seuered from Fayth which worketh by Loue : yea Fayth is of it selfe, good life. Wherefore the 12. Article of the Christian confession of the Church of England is most sound, which professeth in this wise; *Good workes are the fruites of Iustifying fayth, and doe necessarily spring and grow from thence :* Wherefore Fayth beeing the badge of the Elect; and Workes inseparably being the effectes thereof: the sequell must needs bee, that Good workes must be also the Linerie of the Elect, whereby they may be knowne. Which stoppeth the mouth of our carnall Epicures; who vpon the foundation of Gods immutable decree of our election, would lay the structure and composition of a dissolute conuersation, while they reason thus : *Wee may liue as wee list; because if wee be predestinated vnto life, wee can not be lost.* But such are to know, that the *End*, and the *Meanes*, that make to the end, must needs goe together.

Aug. de fide et
operib. c. 13.

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ther. Fayth and Good Workes inseparably accompanie the worke of our Election. God glorifieth not the Elect, before hee hath Called and Iustified them: yea, before they Beleue, and declare by their Workes that they doe beleue. Hence is it that the

Ephes. 1. 10. *Apostle sayth; Wee are created in Christ Iesu vnto good Workes, which God hath ordained, that wee should walke in them.* And hereto serue these inferences of Saint Paul, of Loue vnfaigned, vnto which we are chosen: and of a good Conscience, which as an impartible companion, is of the Fayth of the Elect. This endeaour to performe Good works, is to all the Elect necessarie, as Peter teacheth, where he willeth vs, that wee *make sure our Election, and Vocation, by good Workes;* as many Copies haue it; not to God, our vocation being certaine vnto him before the Worldes creation: but to our selues, & to our neighborres. This is one of the chiefest vses we make of Good workes; that by them not as causes, but effectes of our Election and Fayth, wee our selues and our brethren, are assured and secured of our saluation. Where the mouthes of the *Pelagians* are stopped, who make the foresight of our Fayth, and Workes in God, the cause of our Saluation: when as of the quite contrary-side, God hath predestinated vs to *Fayth, and Good workes;* because he hath chosen

of the Faythfull.

chosen vs to eternall life. Wherefore *Paul* speaketh cautelously, where he sayth; *Job-^{1. Cor. 7. 15}* *taimed mercy of the Lord to be faythfull*: he saith not, Because I was to be faithfull. As where he speaketh in the same manner, thus; *That we should be unblamable*, not because we were to be such. As againe where hee sayth; *Wee are created in Christ Iesu vnto Good* *Ephes. 1. 4.* *workes, which God hath ordained, that wee should walke in them*; not because wee did them. As finally, where he saith; *The Grace* *Tit. 2. 11.* *of God hath appeared, that wee should liue soberly, righteously, godly*: not because wee were so to doe. It can not be rightly said, that God first foreseeth that men are to beleue, and afterward predestinateth them to beleue: Because whom hee foreknew should beleue, therefore hee foreknew it, because hee decreed it. Wherefore *Iustine* *Contra. Try-* *Martyr* calleth them, *The Elect, who are fore-* *phon-* *knowne*, that they should beleue: wherefore such as by Gods grace are delighted in Good workes; in them there is a certaine signe and seale, that they beleue in Christ, and so that they are elected in Christ vnto eternall life.

Fayth is of the nature of a Tree in operation; which naturally of it selfe, bringeth forth fruites; so that there is no need that the Tree be commaunded to yeeld her increase;

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crease: So the faythfull man without co-
action disposeth himselfe to be fruitfull in
Good workes, the Law of God being graf-
ted in his heart, so that his delight is dayly
in the same: So that of his owne accord, he
doth Good workes, as of him selfe hee ea-
teth, hee drinketh, seeth, heareth, and per-
formeth such faculties as are incident to
Nature: As hee that is thirstie doth but stay
vntill drinke come: and as hee that is hun-
grie, expecteth his meate, and then wil-
lingly and naturally hee taketh them both:
So the Faythfull man, hungrie and thirstie
of Righteousnesse, taketh the aduantage of
all occasions, to doe the Workes thereof.
Although Fayth alone iustifieth and knit-
teth the Marriage knotte betweene the
Soule & Christ; and is properly the Wed-
ding garment, and the signe *Tau* which
must Protect vs from the power of the euill
Angels; yet Fayth is neuer seuered from
Charitie: Wherefore the Faythfull are re-
sembled to Orchardes, Vines, and Trees,
that bring forth Fruite in season.

Itai. 57.

Ioh. 15. 1.

The Church by *Ish* is resembled to a
Vine, furnished with a Wine-presse and
Towre for the purpose: wherefore Christ
sayth; *I am the Vine, and my Father is the
Husbandman; euery Branch that beareth
not fruite in mee, hee taketh away: and euery*

one

of the Faythfull.

one that beareth fruite, he purgeth it, that it may bring forth more fruite. Wherefore, God is sayd to haue come downe to the Garden of Nottes, to see the fruites of the Valley, to see if the Vine budded, and the Pomegranats flourished. Cant. 6.10. Moreover, we are to Bring forth Frutes in patience: For God, Luk. 8.15. the Lord of the Vineyard, commeth to his Vine with a pruning Knife in his hand, to toppe and cutte off the luxurious Branches, that we might bring forth more Fruite, and be in better liking.

Christians are Trees of right conscience, growing by the Rivers of the Sanctuary: But not such Trees as ours are; for they take roote vpwarde in Heauen in Christ; and their branches grow downeward, and fructifie among men. Wherefore theoricall Religion is not enough. It serueth not our turnes to beare the name of Christians, if wee liue not as Christians. True Pietie, challengeth a departure from Iniquitie. *Jacobs* smooth Voyce, and *Esaus* rough Garment, agree not together. Wee beare *Adams* disease about vs, rather tasting of the Tree of Knowledge; then of the Tree of Life: *Scientia*, Knowledge; weigheth heavier in the Ballence, then *Conscientia*, Conscience; therefore our Sorrow must be added to that part, to adde more weight vnto it. Such Vocalistes, haue their

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Plal. 89.

their Repulse already in the persons of those prating Professors; whom Christ shooke off thus: *I know you not, depart from mee yee workers of iniquitie*: For Light and Darknesse will haue no entercourse together: God and Belial will not bargaining together. Hee cannot abide a sinfull body, of whom it is written: *Righteousnesse and Truth is the preparation of his seate*. Hee that will fill a Glasle-bottle with Hony that stood full of Vineger before, must first emptie it of the Vineger before it can be capable of the Hony. The vessels of our Soules are full vp to the brim with the sharpe Vineger of our sinnes; God would gladly fill them with the Hony-blessinges of his goodnesse: Wherefore wee must first be purged and rinsed of our former iniquities. *Lethalia peccata non sunt Christianorum, sed Ethnicorum*, Deadly sinnes are not of Christians, but of Heathens. Wherefore our Circumcision went before our Reconciliation; to signifie that the circumcision of our sinnes, must goe before our pacification with God. Wee are not vnder the Law, but vnder Grace. What then? Therefore Iniquitie must not thus set vp a Monarchie in vs: it is *Paulus* consequent, and it is necessarily inferred. With our new Profession, wee must cast off our old Conuersation; as the Eagle casteth her Bill: And we must know that the king-
dome

of the Faythfull.

dome of God is not in word, but in worke.
Dauids monition in these words; Ye that love
God, see that ye hate the thing that is euill; an- Psal. 97.
swereth in effect, the wordes onely varied:
to this present direction of the Apostle, in
our text. Let every one that calleth vpon the name
of the Lord, depart from iniquitie. Anlus Fulvus,
on a time, espying his Sonne in *Catlines*
Campe among the rebellious route, would
haue put him to the Sword, telling him, that
hee begot him not for *Catline*, but for his
Countrie: So this is not the condition of our
creation, or the consideration of our regener-
ation, that we should serue vnder sinne, the
professed Enemy vnto God, but that wee
should serue him in righteousness, and
true holynesse, all the dayes of our life.
Demades in times past, seeing *Philip* the
King, wantonly disposed among his Mini-
ons, insulting vpon the misfortunes of his
Prisoners, whom he had then in durance;
thus grauely and aduisedly censured his
leuitie: Sithens Fortune and good lucke,
hath imposed vpon thee, the person of *Ag-*
amemnon, (that is of a valiant and victorious
Prince,) mayest thou not be ashamed to play
the *Thersites*, (that is a Man of vnseemely
demeanour?) It is a huge disgrace to a Kings
Sonne any way, to conuerse with rascall
Company: So, wee beeing adopted the
Sonnnes of God, by grace in Christ Iesu, it
will

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will bee an indeleble turpitude in vs, to haue any dealing with sinne & iniquitie: Wherefore remember wee our calling, and let euery one of vs that call vpon God, bidde adiewe to iniquitie.

Wee will couclude all, with a short suppuration & suruey of the multiplictie of especiall vse, that this **Text** tendereth vs.

1 First, heere is liuely demonstrance of the vncreated wisdom of God, who in his eternall counsaile, hath foreseene, and in singuler wisdom, hath disposed of euery ones estate, and this foundation, of his ordination, standeth sure, without possibilitie of any alteration.

2 Heere is also consideration of his power absolute, that he is able, notwithstanding all resistance, to saue all such, as are appointed thereunto by his diuine providence.

3 Thirdly, heere is Mercy, taking Iustice by the Heele, and supplanting it as *Jacob* did *Esau*, in sauing such by his gracious election, through the hand of a Mediator, which were determined to destruction.

4 Fourthly, heere is argument of liquide, Joy and comfort, that this foundation of our saluation is the Lordes, it must needes therefore, be vnresistable and most sure.

5 Fifthly, whereas God hath preordinated vs to life, and hath giuen vs the meanes in
his

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his word to attaine the certificat of our particular election, let vs take the counsaile S.

Peter giueth vs, to endeuour to make our election sure vnto vs. In the world, men looke well to the assurance of such Landes and Possessions as they purchase, that they may be sure to them, and to their Heires ; how much more standeth it vs in hand, to make sure to our Soules, the heauenly inheritance, purchased for vs at so deare a price as the blood of Iesus Christ.

6 Further, hence ariseth Patience in afflictions, in as much as, *Those whom hee knew before, hee also predestinated to be made like to the Image of his Sonne*; as Saint Paul setteth it downe : now wherein our conformitie with his Sonne standeth, hee else-where sheweth vs, where he layeth it downe thus : *In the fellowship of his afflictions, & by being made conformable vnto his death*. Wherefore they feede vpon a fond Fancie, which is a strong fallacie, who make an estimate of the Graces of God towards them, by the measure and proportion of their worldly prosperitie; that the Lord heere affordeth them. Saint Paul teacheth them otherwise, where he sayeth : *God to shew his wrath, and to make his power knowne, suffereth with long patience, the vessels of wrath prepared vnto destruction*. The Sheepe that are highly kept in the better Pastures, come soonest to the slaughter, when

2.^o Cor. 1. 10.

Rom. 8. 29.

Phil. 3. 10.

Rom. 9. 22.

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when as such as feede on the Common,
liue a longer time.

7 Moreouer, wee are heere armed, and prepared to withstand all offence, that wee might otherwise take vp in the sense of the contempt, that is cast vpon the Ghospell, and in the senselesse ignorance of the People, while wee ponder this in our mindes, that nothing contingently, or casually cometh to passe, but according to the purpose and foreknowledge of God, the Lord knowing who are his. In this respect, Gods Ministers are not to discourage them selues, and to be out of heart, in that their labours haue no better successe in the heartes of their hearers, & bring forth such slender fruites, while they fixe their thoughtes vpon the Decree of God, of sauing some, and of reiecting other some; it belonging also to the sayd Decree, that some are called sooner, and some later.

8 Moreouer, whereas the Lord knoweth who are his; and some there be, whom hee is sayd not to know: wee are thereby stroken with no small feare. It is the consequent and application the Apostle maketh from the excision and extirpation of the *Jewes* (the naturall Branches) and the infusion of the *Gentiles*: *Through unbeliefe they are broken off; and thou standest by Faith: be not high minded, but feare.* There is nothing happen

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pen to them, but may befall vs: for others examples, are our Looking-glasses. *Judas* was tearmed an Incarnate Deuill; and his end was most fearefull: but without the greater supportation of Gods grace, wee should not onely betray Christ with *Judas*; but worser then the *Jews*, wee should a thousand wayes crucifie him. Consider we with our selues, whether there be not now in Hell, such who were of better conuersation then wee, while wee liued heere on earth. *Isai* calleth the people of his time, *Isai. 1. 10.*
The people of Sodom, and, the people of Gomorah.

9 Finally, from the clause and conclusion of this sentence, *Let every one, who calleth on the Name of the Lord, depart from Iniquitie:* direction vnto Sanctification ariseth; because, whom God hath chosen vnto life, hee hath also chosen vnto newnesse of life. *Hee hath chosen vs* (sayth Saint Paul) *before Ephes. 1. 4.*
the foundation of the world, that wee should be holy, and without blame before him in lone: Whereto answereth, that which hee hath else-where in the same Letter; *Wee are created in Christ Ephes. 2. 10.*
Jesus, vnto good workes, which God hath ordained that wee should walke in them. Wee haue the same Diuinitie deliuered vs in his writing to the *Thessalonians*, *God hath from the begin- 2. Thess. 2. 13.*
ning chosen you to saluation, through sanctification of the Spirit, and the Payth of trueneth. The Elect *Rom. 3.*
are stiled, *Vessels of honour:* Wherefore such

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...TIME. 2. 25.

as will be of that nature, for that high seruice, and not be Dishes of disgrace, must so carrie themselves, as they may be numbred among such. But while wee soake our selves in our Sinnes, and lie wallowing in our Wickednesse, we are worse then Treen Traves, & Vessels of the vildest vse whatsoever. It is so set downe, and established by order, that the Sunne should giue vs his light by day, and the Moone by night, and this standing wherein they were primitiue placed, they still keepe. Yea euery Creature in her kinde, keepeth the course, at the first prefixed them, in the creation of all things. The Grasse groweth, Trees fructifie, according to the blessing pronounced by the mouth of God vpon them, when they were first in being, the verie ende and purpose of their being; thus are all Christians, Trees that are planted by the right hand of God, to giue their fruite in due season, this being the peried and ende of their election, their holy conuersation. If thou shouldst passe by a ground, wherein thou shouldst see a beautifull Vine, prudently kept, enclosed with a wall, that nothing could hurt it, thou wouldest conclude, that the owner thereof was a carefull man, a good Husband indeed: so is euery one of vs to keepe our bodyes and soules in that godly and holy manner, as the verie
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aduersarie to our Religion, be hee an Infidell, beholding vs, may haue occasion to reuerence our Religion, and to say, Great is the God of the Christians. In the setting vp of an House, first we lay the Foundation, then the Sides and Walles round about, and then the Roofe the vppermost part thereof: Fayth is the Foundation of this our House: Good workes are the Walles and the rest of the Building that is to be ioyned to this Foundation.

To the pulling downe of an House, the course is quite contrarie to that which was taken when it was first erected; for that which was set vp last was the Roofe; and with the Roofe, we beginne to reauce it and we come to the Foundation at the last. So the Deuill, seeking the ruine of vs all, hee first assaulteth our Good workes, the vppermost of our Building; our Almes, our Fastes, our Prayers, our Charitie: and then he layeth at the Foundation of our Fayth, and sayth; Downe with it, downe with it, euen to the ground.

Finally, this parcell of Scripture, is the very Period of all the Scripture, as the purport of all the Workes of God, done, and yet in doing, towards vs. They haue many endes and purposes beside; the principall whereof, is the Glorie of God: the rest come in at the second hand, and are

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seruantes vnto this, as ordained and sequestred to this seruice and office of furthering and setting soorth the excellencie of this Glorie.

Now among those of the secundarie sort, this easily is the chiefe, *Azende in Pietat: a diligent endeavour to depart from Iniquitie*. The whole Scripture is resolved into Law, and Gospell. Historie is a nilling betweene both, and an appurtenaunce vnto them. The whole Law is abridged and summed in this sentence, *De plura in unum: et in bonum*: Eschew that is euill; and entue that is good.

The whole knowledge of the Law, is in the knowledge of our three-fold estate.

1. Of that we had by Creation. 2. Of that wee haue now by Nature. 3. Of that wee ought to be now: this one end, to *Depart from Iniquitie*, is *Fructus boni*, alwayes at the ende of all of them three. Wee are told what we were by Creation; that we should strue by *Departing from iniquitie*, to recover our primitive condition. Wee are shewed what wee are now by corruption; that wee might runne from the Law, to Christ; and lead a holy conuersation. 3. Lastly, it lesseoneth vs what wee ought to bee; namely, Conformable to our first Image, of *Righteousnesse and holinesse*, by renouncing all Wickednesse. This is the onely Tribute silver he requireth at our handes, as *Moses* thus

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thus expressly telleth vs in *Deuteronomi*. *Dout.* 10. 12.
What doth the Lord thy God require of thee; but to feare the Lord thy God, and to walke in his wayes? The same is the consideration of the Law of the Gospell, signified by *Zacharie*; *That wee being deliuered* *Luke.* 1. 77.
out of the hands of our enimies, might serue him without feare, in rightconnesse and holinesse before him, all the dayes of our life: as by *Paul* in like manner where he sayth: *The Grace of God that bringeth saluation to* *Tic.* 2.
all men, hath appeared, and teacheth vs, that we should denie all vngodlinesse, and worldly lusts; & that we should liue soberly, and righteously, and godly, in this present world, looking for that blessed hope, and appearing of that glorie of that mightie God, and of our Sauour Iesus Christ, who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zelous of Good workes. The like respect there is of all the Workes of God, and his Sonne Christ, already wrought, or to be wrought for vs. The scope at which they driue, is the renuntiation of our Sinnes.

All the Workes of God, whatsoeuer they be, must be of these three kinds. 1. Such

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as concerne our Creation, Preſervation, Protection. 2. Or ſuch as belong to our Redemption by Chriſt. 3. Or ſuch as appertaine to our communicate Redemption and Grace.

1 The Creation of the World was for mans ſake, to the end that man might know God, and by knowing, glorifie him. This is plaine by this the Apoſtle ſayth : *The inuiſible thinges of him, that is, his eternall power, and Godhead, are ſeene by the creation of the world, being conſidered in his workes, to the intent that they ſhould be without excuſe : Becauſe that when they knew God, they glorified him not as God, neyther were thankfull.* Now God can not otherwiſe be glorified, but by our cōformitie to the Law, by our departure frō iniquitie, & by our duties of pietie and integritie. No other end hee propoſeth to himſelfe in his afflicted puniſhments, that ſo they might conſider his anger towards ſinne, to be ſure thereof, and ſhunne it. He hath determined the Diuels, and the Reprobates, to damnation, to no other ende, then to warne the Elect not to ſinne, and if they ſin, to ſaue themſelues by repentance, and by perſeuerance, of future obedience. The patience of God, is to the ſame purpoſe:
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His sufferance, is only a summons to our conuersion, to which end saith the Apostle: *Rom. 2. 4. Despicest thou the riches of his bountifullnes, and patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance?* The common and ordinarie benefites of God, redound vnto the wicked. The Cloudes droppe downe Fertilnesse vpon their Cloddes, they haue the gracious dew of his blessing, though none of his inheritance: That his practise might be president, and Patterne to vs, of piety and perfection, as he intimateth in the conclusion thereof, in this sentence of monition, *Bee yee also perfect, as your heavenly Father is perfect.*

2 All the Workes of our Redemption, are of reference vnto this, *Our departing from Iniquitie*. For all the Promises of the Gospell in Christ, are to dispell Despaire, that we should not as absorpt of Desperation, plunge our selues through our sinnes, into the pitte of Perdition: but contrariwise, vnder hope of Grace, should repent vs of our Trespases, and depart from our Iniquities. Christ, the Argument of the Gospell, conformed himselfe to the rites of the Law, could desie euery aduersarie that could accuse him of Sinne, was obedient to his Father to the death; that his example, should

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should be our imitation, according to this his direction in such causes; *I haue giuen you an example, that as I haue done, so should yee doe. Hee that saith hee is in him, must walke as hee hath walked.* Hee cured the Sicke, raised the Dead, filled the Hungrie with good thinges, as for other ends, so namely and mainely, for this one ende, that while they recounted how Sinne brought these euils into the World, they should shake off these euils, and forsake their sinnes; the Caution giuen by Christ to the Palsey-man: *Now thou art whole, sinne no more, leaſt a greater euill come vnto thee.* Hee remitted sinnes, that wee should committe no more sinnes, wherefore hee sayeth to the aduultresse in the Ghospell: *If no man condemne thee, I doe not condemne thee, Goe in peace.* The same matter of meditation, ariseth vnto vs, out of the circumstances of his passion. Hee did beare the Crosse, and suffered the shame for vs, to deliuer vs determined to eternall death; and to leaue vs an example, that it seemed not grieuous vnto vs, to suffer all manner of euill vniustly for his sake. This vse Saint Peter giueth vs of Christes Passion for vs: *Forasmuch as Christ hath suffered for vs in the flesh; arme your selues likewise with the same minde, which is, that hee the which suffered in the flesh, hath ceased from sinne, that he hence forward should liue, not after the*

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2. Pet 4.1.

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lustes of men, but after the wil of God: That is in a word, as it is else where deliuered, That wee should crucifie the flesh with the lustes thereof.

He prayed for his Enimies, to teach vs to forbear vengeaunce, & to beare wronges with patience.

Hee dieth, not onely to saue our Soules from death: but also to the end, that wee should die to our sinnes. The application that *Paul* maketh of that Article of the Fayth. He is buried, that wee also should burie our sinnes, and roule a great Stone over the Graue of them, that they neuer rise againe. The inference, the same Apostle maketh in the same place: *Wee are buried* Rom. 6. *then with him by baptisme vnto his death, that like as Christ was rayed vp from the dead to the glory of the Father: so wee also should wa'ke in newnesse of life.* Hee dispatcheth his Apostles into the wide perambulation of the world, with this legatiue Commisison, to preach the Gospell, and Remission of sinnes; and to this special end, that wee should make an end of sin, as in the clause of that commission, is not obscurely intimated, where these wordes are added; *Teaching them to obserue such thinges, as I haue commanded you.* Rom. 6. 4.

Hee ascended vp to Heauen, not onely to appeare for vs in the presence of God, but also

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also to raise vp our Soules from the nethermost Pitte to the vppermost Heauens, that wee might learne in lieu of this benefite, to lead an heavenly life. It is the warning that *Paul* giueth vs out of the sayd Learning: *If yee be risen with Christ, seeke those things that are aboue, and not those things that are on the earth.* This was *Pauls* course of conuersation; *Our conuersation is in Heauen.*

Finally, foretelling the finall Iudgement, hee inserteth this speciall end hereof, to giue to euery one according to his workes. Wherefore it standeth vs in hand as much as our Soules & Bodies are worth, to looke to our wayes, and to follow our iniquities no more.

3 Lastly, the workes of our communicate Redemption, impley the same condition. The Apostle shutteth them all vp in foure wordes.

Rom. 8.

1. *Predestination.* 2. *Vocation.* 3. *Iustification.* 4. *Glorification.*

Ephes. 1. 4.

1. The intention of our *Election*, heedeth this condition, as where *Paul* teacheth it, saying: *Hee hath chosen vs in him before the foundation of the world, that we should be holy and without blame before him in loue.*

Of our *Vocation*, wee may say the like: For God hath not created vs to vncleanness, but vnto holiness. Wee haue Fayth
giuen

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giuen vs to obey his Call: First, that thereby we might pertake of the righteousness of Christ imputed to vs. 2. Next, that we might obserue the Law; and that the righteousness of the Law might be fulfilled in vs. Hence commeth in this Interrogation of the Apostle: *Doe wee make the Law of none effect through Faith? God forbid: yea, wee establish the Law.* Rom. 6. 19.

Hee Iustifieth vs in pardoning our sinnes, that we should be no more factiue instrumentes to sinne, but that we should *give up* 1. Cor. 6. *our members as seruants unto righteousness in holinesse*: he instilleth his holy Spirit into vs, that being made the Members of Christ, and the Temples of the holy Ghost, we should take heed how hereafter we pollute and defile our bodyes with iniquities. It is the quicke expostulation and question of the blessed Apostle: *Know ye not that your bodyes are the Temples of the holy Ghost? Flee that shall pollute the Temple of God, lest God destroy.* All the Religion that we haue in the Church; as Preaching, Sacraments, Prayers, Discipline, driue at this end; to die to sinne, to liue to God. 1. Cor. 15.

To conclude, our *Glorification* includeth & concludeth the same consideration; *Then shall God be all in all*, because then there shall be no more sinne to strue against God. Where-

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Wherefore, bend wee, and band wee all our
Sinnewes and Sides against the sides of
Sinne, that wee may liue in his feare, and
die in his fauour; and enioy that Place,
which the Father of old hath prepared,
Christ of late hath purchased, and to which
wee are sealed, by the Spirit of sanctificati-
on: To these three Persons, and one God,
be praise, and glorie, now and euer, Amen:

FINIS.



